

THE
UNREASONABLENESS

Of the Present

Riotous and Tumultuous Proceedings:

As they are Directed against His MAJESTY

King *G E O R G E*;

And His Faithful Subjects, The

PROTESTANT DISSENTERS:

WITH

The Magistrates Conduct upon this Occasion:

Consider'd in A

S E R M O N

Preach'd *July* 24, 1715.

B E I N G

The next LORD'S-DAY after the *Bill* was
Pass'd for Preventing them.

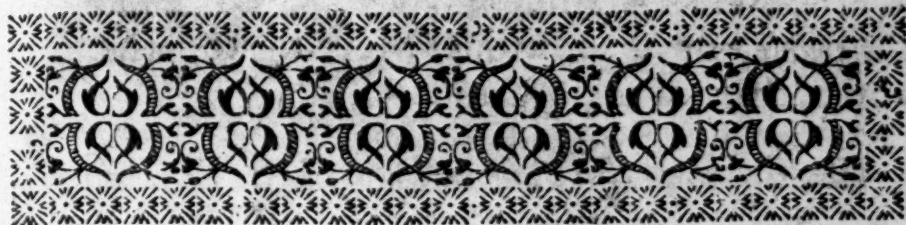
By SAMUEL ROSEWELL, M. A.

Publish'd at the Request of several of
the Hearers.

L O N D O N:

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ACTS XIX. 40.

For we are in Danger to be called in Question for this Day's Uproar, there being no Cause whereby we may give an Account of this Concourse.



THESE are the Words of the Town-Clerk of Ephesus the Metropolis of Asia; and a Part of his Discourse to the Tumultuous Assembly that had taken Occasion, from Paul's Preaching at Ephesus, to insult him and his Companions, in a very Riotous and Illegal Manner, and to fill the whole City with Confusion.

AFTER he had harrangu'd them with much Insinuation and Art, he suggests in the Text, which is the Close of his Discourse, That their Superiors had great Reason to be jealous of such Riotous and Tumultuous Proceedings: That therefore *they were in Danger to be called in Question*, or, to be accused of a Riot, for that Day's Work; for which they would not be able to assign any tolerable Reason, or to give such a plausible Account of it, as might serve to excuse it. *We are in Danger, &c.*

IN which Words, we have an Account,

I. OF this Tumult, and Riotous Assembly, at Ephesus. It is called here an Uproar, or a Riot,

as the Word signifies; and an Unaccountable *Concourse*, or a Seditious Meeting together, for which there was no Cause.

II. HERE's an *Inferior Magistrate* Discharging his Duty upon this Occasion: The *Town-Clerk* endeavouring to appease the Rage of the Tumult, by *Reason*, in the *Text*; as by *Authority* afterwards: He argues here the *Danger* they were in from *this Day's Uproar*, and the Unreasonableness of it; and then we find by the following Words, he made use of his *Authority*, and dismissed the *Assembly*: Commanding all *Persons* immediately to disperse themselves, and peaceably to depart to their *Habitations*, or to their *Lawful Business*.

III. HIS Words intimate, That the *Superior Magistrates* would take Cognizance of this Affair; and that both the Faulty *Inferior Officers*, and the *Riotous People* of *Ephesus*, wou'd be accused and called to an Account before *Them*. We are in *Danger* to be call'd in *Question*, &c. We the *Magistrates* of the *Town*, and all We the *Inhabitants* of it; are like to be accus'd *Above* of a *Sedition* or *Riot*.

I. I observe, That the Words contain an Account of a Tumultuous and Riotous Assembly at *Ephesus*, call'd here an *Uproar* (the * *Original* may be render'd a *Faction*, a *Sedition*, a *Riot*) and a *Concourse*: the † *Greek Word* signifies a Tumultuous

* Στάσις, Factio, Seditio, &c. *Suidas* & *Steph. Thesaur.* in *Rad. ἱσχυρ.* † Συσεσις dicitur Coitio Multitudinis alicujus ad Seditionem concitatae, cum sese conglobat, & Factiosam Coitionem facit. *Steph. Thesaur.* *Suidas* quoque; Συσεσις est ἡ ἐν τῇ πόλει συσκευία καὶ ὁμόνοια, afferenti hunc locum ex *Psalmis Davidicis* Σκέπασον με ἀπὸ συσεσιῶς ἡμετέρας, a Factiosa Coitione ac Conspiratione Improborum.

ous and Seditious Convention or Meeting together: Of which we have a large Account in the preceding Context; from whence we may learn, that the Tumult was first raised, and afterwards heated into Rage and Violence with much Art and Management. We are told, That * *there* * Ver. 23. *arose no small Stir about that Way, i. e. the Christian Religion, and the Doctrine that St. Paul had Taught.* † *For a certain Man, named Demetrius, a* † Ver. 24. *Silver-Smith, which made Silver Shrines for Diana, brought no small Gain unto the Craftsmen* — The Case, in short, was this. *Ephesus* was famous for that noble Structure, *the Temple of Diana*, which, for the Beauty and Magnificence of the Work, was esteem'd one of the Seven wonderful Fabricks of the World; and was, according to the Account || of *Pliny*, 220 Years in Building, at the Charge of all *Asia*: It was burnt down by *Erostratus*, on the same Day that * *Alexander* was Born: Upon which One observes, in a like *Sarcasm* with which the Prophet insulted *Baal* * *, That the Goddess, as Great as she was, had been so busy at *Alexander's* Birth, that she was not at leisure to save her Temple from Burning ††: For in it was placed *Diana's* Statue, which was so fine and curious a Piece, and of so great Antiquity then, that the Designing Priests had perswaded the Common People, that it was not made by Mortal Hands, but fell down from *Jupiter*; tho' the Name of the Work-man who made it is upon Record [|| * *Canetias*:] But by this Means they procur'd the

|| Magnificentiae vera Admiratio extat Templum Ephesiae Dianae, Ducentis viginti annis factum a Totâ Asiâ. Lib. 36. cap. 14. * Plutarch in vita Alexandr. * * He is talking, or he is pursuing. 1 Kings 18. 27. †† Something like what Plutarch relates of Hegesias of Magnesia, upon the same Occasion. Ibid. || * Plin. Lib. 16. Cap. 40. Canetians nomen Artificis nuncupans.

Ναὺς Ἀε-
τρίμδ
ver. 24.

the higher Veneration to their Idol, and the greater Advantage to themselves. Now this Goddess was accounted Great throughout the whole Pagan World, as being one of their *Dij Majorum Gentium*, their Deities of the highest Quality, and in the first Rank: But the *Ephesians* had her in Admiration beyond the rest of the World, she being their Tutelary Goddess. Multitudes of People were wont to resort to *Ephesus*, either with a Superstitious Design to worship the Idol, or out of Curiosity to behold the Image and Temple: When they were there, they usually purchased some of the * *Silver Shrines* for *Diana*, as they are called, *i. e.* Chappels or Temples, which were Representations and Models of the Great Temple, with the Image of *Diana* in them in Miniature: These they either apply'd to Superstitious Uses, carrying them about them, as the Papists do their *Agnus Dei's* and their *Crucifixes*; or else, they design'd to gratifie the Curiosity of their Friends with them, when they return'd Home; or to use them as Means to preserve, in their Minds, the Idea of that rich and stately Edifice. We sometimes meet with such-like Representations of the Temple and the Sepulchre at *Jerusalem*. While *Diana* was in so high Esteem, there was a great Trade for these *Silver Shrines*; and *Demetrius* seems to have been at this Time the most considerable Man that dealt that Way, and had gotten much Wealth by it: He employ'd a great many Servants, and *Workmen of like Occupation*. These he calls together, and works them up to Riotous and Tumultuous Proceedings, by reminding them how good a Trade they were wont to have, and what Advantages they had made of their *Shrines*, which now began to lessen by the Preaching of *Paul*, and was in Danger of coming to nought, if they did not use Means
to

to prevent it. And when he had first warm'd them with that which he knew would affect them the most; he proceeds to heat and enrage them, by suggesting, that their CHURCH was in Danger; and fills their Mouths with the Cry of the Church! The Church of Ephesus! and, Diana of the Ephesians! The Temple, says he, * the Temple of * Ver. 27. the Great Goddess Diana will be despised, and her Magnificence destroyed: And this, at length, is made the sole Pretence for Rising, tho' their worldly Advantage appears to have been at the Bottom of all; being suggested, at first, by Demetrius to the Work-men of like Occupation with himself; and was what they had most at Heart. But this is dropt as the Mob begin to gather, and we hear of nothing but——Great is Diana of the Ephesians! upon which * the whole City is filled with * Ver. 29. Confusion. And tho' as the People were gathering and the Tumult increasing, † some cried one thing, † Ver. 32. and some another, and the more Part knew not wherefore they were come together: Yet, in a very little while, One and All give in to the Cry of——The Church! || All with one Voice about the space of || Ver. 34. Two Hours cried out, Great is Diana of the Ephesians! And without enquiring any farther into the Matter, they proceed to barbarous Violences towards the Men whom Demetrius had pointed out. * Having caught Gaius and Aristarchus, Men * Ver. 29. of Macedonia, Paul's Companions in Travel, they rushed with one Accord into the Theatre; which was the Place of Concourse upon Publick Occasions, and whither they brought them (as is generally thought) to throw them to the wild Beasts, that they might combat with them on the Stage; for that was the Punishment to which Malefactors were frequently condemn'd in Asia. Thus they seem to have design'd to deal with St. Paul himself, had they not been prevented, as at verse 31.

And

And to this he is thought, * by some, to refer
 * 1 Cor. 15. in that Passage; * if, after the manner of Men, I
 32. have fought with Beasts at Ephesus. While they
 were offering such Violences and Outrages as
 these, they refuse to hearken to Reason, or to
 regard any thing that might be offer'd in Behalf
 of the Persons whom they insult and abuse. When
 * Ver. 33. one * Alexander beckned with the Hand, and wou'd
 have made his Defence unto the People, they refuse
 to hear him a Word, and drown whatever Reasons
 he had to offer, and how good a Defence soever
 he might make, in the senseless Cry of — The
 Ver. 34. Church! When they knew that he was a Jew, all,
 with one Voice, about the space of Two Hours, cried
 out, Great is Diana of the Ephesians. Oh! the
 Temple of Ephesus! and the Goddess there!

THUS you have an Account of this Uproar, this
 Riotous Concourſe at Ephesus: You have heard how
 it was raised, and what Sort of Persons it consist-
 ed of: Some intriguing Men are the Leaders,
 Demetrius at the Head of his Craftsmen, who are de-
 signing their own Gain. These draw together
 the Ignorant and Unthinking Vulgar, who know
 not why they come, or what they oppose; but are
 heated into Outrage and Cruelty by the Cry of
 the Temple, and their Goddess Diana; and taking
 up that, are deaf to Reason, and what Defence
 the Sufferers are able to make for themselves.

LET us observe, on the Whole, That the
 Rioters here were Idolatrous Pagans, and their
 Rage was flaming against Persons of another
 Religion, as different from theirs, as contrary
 to it, as could be. They did not now Rebel
 against their Sovereign Lord, the Emperor: Nor
 was it because they were disaffected to his Person
 and

* Vide Dr. Hammond, in Text.

and Government, that they met in this Tumultuous Manner ; but in mere Opposition to a few Men who taught a Way of Religion to which they were Strangers : And yet such a-Concourse as this, upon such an Occasion, is severely condemn'd by a *Pagan* Inferior Magistrate. How justly does he reason against it ? and lets them know, that the Superior Magistracy [*Pagan* too] were like to call them in Question for it ; of which anon.

How very different then is the Case of *These*, from that of Riotous Persons, who profess themselves *Christians* and *Protestants* too (tho', no doubt, they are spirited by many disguised Idolatrous Papists) and yet rise up in Rebellion against their *Christian*, their *Protestant* PRINCE, whom GOD's Right-hand has conducted to them, and placed on the Throne ? Who espouses their Interests, is come to seek their Welfare : Yea, who seeks their GOD ; is of the same Religion as they profess ; and has already done, and assur'd them, that he will continue to do his uttermost to Defend and Maintain it ; and is ready to concur with them in every proper Method to secure the Divine Presence and Favour with them.

AGAIN, How widely different is the Case of these *Heathen* Rioters from *Theirs*, who barbarously insult *their Brethren*, and commit the greatest Outrages against *their Fellow-Subjects*, and *Fellow-Protestants* ; such as would appear to them to be of the same Religion (if the poor Creatures knew any thing of the Matter) as they profess themselves to be of : Yet *These* they insult because they will be true to the Oaths they have taken, and those strict Obligations they have brought themselves under ; because they will adhere to the Interests of their Country, and of

the Prince whom they love, and whom they are bound, by the strongest Engagements, to love.

IT cannot but be thought unaccountably strange, that some wicked and designing Men, Enemies to our Happiness, and to every thing that is good, but proposing some imaginary *Gain* to themselves, should be able to delude such Numbers of *Englishmen*, and *Protestants*, so call'd; and to draw them into their Snare: That by giving out the Nonsensical Cry of—*The Church!* they should gather them into such Bodies, and prevail with them to enterprize every thing that is contrary to those Doctrines of the Church which teach the Duties of Christians and Subjects; as though by naming *that* over all their Barbarities and Violences, they even consecrated these to her Service, in spite of all she has said against them. But This, This (with Shame and Sorrow would I say it of *Englishmen*) This seems sufficient to animate them, not only to deride, and otherways insult their *Brethren*; nay, not only to demolish and make desolate the solemn Places in which they worship the *same* GOD, administer and receive the *same* Baptism, profess the *same* Faith, as *They* would be thought to do: But even to embrue their Hands in their Blood, and become their Merciless Murderers; thereby constraining them to fight with *Beasts* in Human Shape; with Men metamorphos'd into Monsters: While the Persons whom they treat at this Rate, are desirous to live peaceably with all Men. Nor will the Furies admit them to make a *Rational* Defence, or regard whatever they can offer in Vindication of themselves; every Thing of that Nature being silenced and lost in the empty, noisy Cry, by which they distinguish themselves: That no other Method of Defence remains to be used at such a Time,

Time, but that which is proper against the Beasts of Prey, the Ravenous Monsters of the Desert.

THIS of the first Thing I observed in the Text.

II. WE are to take Notice of the *Inferior Magistrate* discharging his Duty upon the Occasion of this Tumult and Riot, and how he does it.

HE is call'd, in our Translation, * *The Town- Clerk*; in the Original ὁ Γεγραμμένος; which some render the *Scribe*, or the *Secretary*; and some the *Chancellor*. * *Dr. Hammond* takes it to be the Name of an Office in the *Sacri Agones*, and styles him the *Register* or *Actuary*; an Officer who was wont to register the Victor's Names in a Book or Table called Γεγραμμένα τῷ ἱερῶν; and the † Office where those Records were put, was Γεγραμμένον. There were more ordinary || Γεγραμμένους, who had no Authority, but only to write, and read what they had written. But, in these sacred Games, where every thing was sacred also, the Γεγραμμένος Here (saith an †† ancient Author) *was honoured and adored as Apollo, wearing a white Robe, and a Crown of pure Gold: And being (as he says) chosen by the Senate and People, he was the better qualified to appease the People upon such an Occasion as this.* But be these Things how they will, it appears he was a *Magistrate* in the City, and in the Discharge of his Office he takes a prudent Method to suppress the present Riot, and to still the Rage of the People. He treats them as Men, and Argues the Case with them, for it seems the *Heathens* would hearken to the Magistrate; and, at length, he makes use of his *Authority, Dismissing the Assembly.* I shall not stay to take Notice of the several Things he suggests before he comes to close

B 2

his

* Vide Hammond in Loc. † Petrus Faber Agonist. l. 3. c. 23. & 27. || Phavorinus. †† Dominicus cited by Johannes Antiochenus.

his Discourse in the Text, but only of what he says there, and what that will infer of the rest.

HERE he first intimates to them the *Danger they would be in from this Day's Uproar, or Riot*; but this will return under the last General Head, and thither I'll refer it. In the next Place, he tells them, they would not be able to give a tolerable Account of it, when they should be called upon to do so; and assigns the Reason why they would not, *viz.* because there was no Cause for it, no just Cause.

THE *Romans* allow'd no just Cause for These Tumultuous Assemblies, besides the sudden Invasion of an Enemy, or the breaking out of a Raging Fire, or something of that sort: But nothing of this Nature could be pretended in the present Case. And what was pretended was far from being a just Cause. They were like, they alledge, to loose their *Gain* and their *Wealth*: And the Church and Religion of *Ephesus*, they say, was in Danger; both, by Means of these Men.

BUT neither of these could be a just Cause for this Riot and Outrage: For, as for their Wealth and Gain, they should have defended these by the Law: And as for their Religion and Church, they should have defended them by Reason and Argument: Neither of them by Mobbing and Tumult.

DEMETRIUS signifies to the Craftsmen, That they were in Danger of losing their Wealth; * *Ver.* 25. * and the Town-Clerk obviates this Pretence by ob-
* *Ver.* 38. serving, that * *if Demetrius and the Craftsmen which are with him have a Matter against any Man, the Law is open, and there are Deputies, let them implead one another. q. d.* If they have an Accusation against any, let them form their Indictment, and bring their Action; for which they have now
a pro-

a proper Season, it being * the Time of Ju-^{or}dicatures, or Term-time when the Courts are Sit-^{or}ting. *There are Deputies, i. e. a Proconsul and his Delegates, who are the proper Judges in such Cases, and will decide the Controversy, and determine according to Equity : That any Loss they either do, or are like to sustain, can never be a just Cause for such a Tumult and Riot ; while this is the proper Way of defending a Matter of Right. And he adds further, But if ye en-^{Ver. 39.}quire any Thing concerning other Matters, it shall be determin'd in a lawful Assembly. q. d. If the Complaint be of some publick Grievance, and the Matter in dispute of Common Concern, it should be referr'd to such other Judicatures as the Law has provided for that Purpose.*

As for the other Pretence, That the Church and Religion of *Ephesus* was in Danger ; all they could ground this upon, was, the Preaching of *Paul* and his Companions. *Paul* propos'd the Truths of the Gospel, and endeavour'd to draw Men to the Belief of them, and to a Conformity to them, by producing the Evidence of those Truths, and convincing them how reasonable it was that they should walk by the Gospel Rules. And by this Method, it seems, he prevail'd with some ; for *Demetrius* says, That he had *persuaded and turn'd*^{Ver. 26.} *away much People : And it appears that it was by Reasoning with them from what follows ; for as to that one Point, he argu'd at this Rate, That that cannot be a God which is made with Hands. This Argument seems indeed to be levell'd against their Idol Diana, whom St. Paul was likely to prove to have been made with Hands, tho' they pretended it fell down from Jupiter. Now certainly this was no just Cause for raising a Mob : Nor could that be a proper Way to answer Men, who would Reason with them ; and who had no secular co-ercive*

co-ercive Power to enforce their Reasonings, if those to whom they address'd themselves, either could not, or would not receive them. It was no proper Way to answer such Men by raising the *Posse* of a Tumult upon them, and throwing them to the Lions: Whatever Mischief the Beasts in the one Shape or the other could do them, they could not convince them that their Reasonings were false. The *Men of Ephesus* were at Liberty to *argue* the Case, and *that* Way, if it were possible, to show the Christians they were in the Wrong. Or if the Apostle and his Companions could not alledge sufficient Grounds and Proof for what they taught, the *Ephesians* were free to with-hold their Assent, nor would they be in Danger from them, for doing so. And now what tolerable Account could they give of this *Concourse*, seeing whatever they pretended there was no *Cause* for it? By what Arguments could they go about to defend such an Insurrection as this? And wherewith could they have to answer the World about them, Conscience within them, and their own Magistrates when they should be summon'd before them?

AND may it not with as much Reason be said of the Riots of this Day, That *there is no Cause whereby an Account may be given* of them? Let us consider a little, and to that End enquire, Against *whom* do the People rage? and at whom is their Malice directed? *Ultimately* at their Sovereign Lord the King himself, and more *immediately* at their *Dissenting Brethren*. At their own Sovereign, through the Sides of These. That it is levell'd *ultimately* at Him, the supreme Authority freely declare, when they say, * *These Rebellious Riots and Tumults are continu'd and fomented by Persons disaffected to His Majesty: And that by such Rioters*

His

* Act for preventing Tumults and Riotous Assemblies.

His Majesty and His Administration have been most maliciously and falsely traduc'd with an Intent to alienate the Affections of the People from him. The King himself says, He is * sorry to find that such a Spirit of Rebellion has discovered itself, as leaves no Room to doubt, but these Disorders are set on Foot and encouraged by Persons disaffected to His Government, in Expectation of being supported from Abroad. The Commons of Great Britain say, † It has appear'd to them, That by the Encouragement and the false and traiterous Insinuations of Persons disaffected to his Majesty's Title and Government, great Numbers of his poor deluded Subjects have been prevail'd upon, in many Parts of the Kingdom, to assemble together, and in a Tumultuous and Rebellious Manner to commit great Disorders, and do great Injuries to others of their Fellow-Subjects and Fellow-Protestants. But what Cause can there be, why they should affront their Sovereign, and rebel against Him in such a Manner as this? They saw not sufficient Cause to attempt the preventing His Coming amongst us at first, or to give Him any Disturbance in his Passage hither: And what has He done since, that can justly provoke them to such a Degree? Has he any Way weaken'd the Interest of the CHURCH, by professing himself a Member of it? By giving all possible || Assurances (and repeating them as often as He has had any Occasion) That He will preserve and maintain it? And by promoting so many excellent Men, true to the Interests of Real Christianity,

* The King's Speech, July 20. 1715. † Address to the King.
 || This the Church has just now acknowledg'd in the following Words to the King: After all the Declarations your Majesty has been pleas'd to make in favour of our establish'd Church, and the real Proofs You have given for the Concern of its Interest; we hope, that none will be found so unjust as to doubt of Your Affection to it. Convocation's Address to His Majesty, July 22. 1715.

stianity, into those Ecclesiastical Vacancies, that have been fill'd since his Arrival?

Is not his own Interest united with that of the Nation? And has He not all his Days approv'd himself a *Wiser* Prince than to desert his own Interests? And a more *Gracious and Compassionate* One than to abandon those of the People over whom He has ruled: What one Step has He taken, since He came to the Throne, that has so much as the Appearance of being design'd against his Peoples Good?

HAS He advanced and rewarded many of those whom He knew, whom all the World knew to be Friends to him and his Family; such as had been discarded before, and suffer'd many Ways for his Sake? What reasonable Man can pretend to find fault with this? What reasonable Man, in such Circumstances, would not act in this Manner? Yea, are not those Friends of his, the Friends of the Nation too? Have they not patiently submitted to a great deal of Ignominy and Reproach, and been barbarously treated various Ways, because they would not give into Measures which they *fore-saw* would be as mischievous to their Country, as every One now may actually see them to be? Would to God that every Man who so well deserv'd of his King and his Country, may be rewarded according to his Merit!

WILL they charge him with any undue Severities towards his inveterate Enemies? Does not the World see by this Time, how Black their Guilt has been? And how Deep their Designs against Him, and against the Nation were laid? But pray, what have they suffer'd as yet? And whence can they take Occasion to preface, that more will be laid upon any of them than is right?

Are

Are not many complaining on the other hand,
That Justice seems to move too slowly?

WHEN these Things are consider'd, can there be thought to be any *Cause whereby an Account may be given* of that Spirit of Rebellion that discovers itself against our Gracious Sovereign?

AND seeing these Tumultuous and Rebellious Men do more immediately vent their Malice on some of *their Fellow-Subjects and Fellow-Protestants*, who *will be* true to their Oaths, and their Obligations to the King, whom God has placed over them, may not one humbly ask, *As for these Sheep, what have they done? What Cause is there whereby an Account may be given* of these tumultuous Insurrections against them? If they be consider'd either in their *Religious* or their *Civil* Capacity, it is likely there does not lie so much against them as is suppos'd. Consider them,

IN their *Religious* Capacity. Is it because they *dissent* from the Establish'd Church? They are willing to enter into it, if they may be receiv'd on the Terms of Christ, the Head of the Church. If the same Things may recommend them to the Church, which they doubt not, thro' the Merits of *Jesus Christ*, will recommend them to Heaven. "Grant them but the Freedom
" which *Christ* and his Apostles left to the Church-
" es, to use necessary Things, as necessary;
" and unnecessary Things, as unnecessary; and let their Infirmities be born with, as they would bear with others: Leave them at Liberty not to do what they account would be sinful in them; whilst they heartily consent, that others should retain what *they* conclude to be right: And they would with the greatest Pleasure enter into the strictest Union with all who love God in Sincerity, who espouse the Interests of Religion and of
C King

King GEORGE: For they can appeal to God, who searches their Hearts, that he knows they love these.

BUT if they are not to be admitted on these Terms, they cannot but bewail it that they are brought to this sad *Dilemma*, either to suffer or sin: But at the same time would quietly sit down with that *Toleration* the Government has seen fit to indulge them with; and are heartily thankful for it: Desirous to maintain a Christian Correspondence with those good Men from whom they are *forc'd* to differ in lesser Matters; and to unite with them as far as they may be allow'd, in serving the Interests of Religion, their Country and King: At the same time contenting themselves with their Inferiority, and the Loss of those many encouraging Advantages, which they see their Neighbours possess'd of.

GENERALLY speaking (however severely they have been charg'd) they desire that Men may be left to judge for themselves in Religious Matters; and be subject to no co-ercive Methods, or corporal Punishments, on the Account of Speculative Points; or for believing Matters to be as they appear to them after sincere and diligent Searches. They would have them assisted with the best Instructions and Light, and then free to form their Principles for themselves: For they cannot but think those other Methods very improper Means of Illumination, and that the Sincerity of that Man is justly to be suspected, whose profess'd Convictions were that Way produc'd.

IF again, we consider them in their *Civil Capacity*; They have all along oppos'd the Designs of *Tyrannical Power* together with those that were form'd in favour of a *Popish Religion*: They acted according to their well-known Principles in the late happy Revolution, wherein they were joyn'd by others, in whom *Nature rebell'd against Principle*.

THEY

THEY never disguis'd or conceal'd their good Wishes to the *Protestant Succession*, in those Times when it became a Crime to publish them. It is well enough known how expressly and publickly they were wont to pray for the Present King and his Royal Progeny; and how resolutely they refus'd to give into those Measures that they knew could be no way serviceable to the *Protestant Succession*: For this they were made to suffer several Hardships: Many of their Places of Worship demolish'd: Their Persons and Dwellings sometimes insulted in such a Manner, as brought their Lives into Danger.

THEY are now ready to serve the King and the Nation to the uttermost of their Ability: And if those amongst them, who are in all Respects, *but one*, qualify'd for more eminent Service to These, had their *Civil* Manacles and Fetters (shall I call them?) once shock off, they would let their Friends and Enemies see, how hearty and courageous they would be at such Seasons as have given Occasion to the Wisdom of the Nation to remonstrate, *That the Neglect or Mis-behaviour of many Magistrates hath given great Encouragement to the Disorders* complain'd of.

MANY of them will be found Voluntiers, I doubt not, in exposing their Lives, and expending their Fortunes in Defence of the King and His Family, and the Nation's truest Interests, when a just Occasion shall call them to it; and how near that may be, we know not.

Now, if these are the Men, and this be their Case (and that it is so, they appeal to all that know them) *what Cause* can there be to insult and abuse them? I will add, What Cause can there be why their Hands should be ty'd up, and they deny'd the Liberty of doing that Service that may some Time be wanted from them?

Nay, that they should be abridg'd of some of their *Natural Rights* too? They must not have the Bowels of Men, of Parents or Patriots, if they are not afflicted by these Things, and if they should account them any other than Hardships: Especially if it be consider'd, how conscious they are that none of the other dignify'd Subjects have been more faithful to their Trusts, or true to the Interests of their Country than those of *their* Character, who were heretofore entrusted, or commission'd as Magistrates. They would not judge according to Truth, if they thought they were well enough dealt with, when they find themselves so often deserted by Men whom they love and wish well to, and actually serve upon all Occasions; but who neglect from Time to Time to answer the Expectations they sometimes raise.

BUT tho' it appears from what has been said that there is no just *Cause whereby we may give an Account* of these Rebellious Tumults; yet we are told from the Throne, of the real and wicked Designs with which they have been, and are, fomented and kept up; the King having *Communicated to his Parliament the Advices from Abroad, of an intended Invasion of these Kingdoms, Countenanc'd and encourag'd by these Insurrections at Home.*

IT'S Time I proceed to the last Thing I took Notice of in this Text; *viz.*

III. THE *Town-Clerk* intimates, That the *Superior Magistrate* would take Cognizance of this Affair. *We are in Danger to be called in Question for this Day's Uproar. We, i. e. We the Magistrates of the City, and You the Riotous Inhabitants of it.* Now, *Inferior Magistrates* can only be in such Sort of Danger from the *Superior Ones.*

— to be call'd into *Question*, or † to be accused of a Riot for this Day's Work; accused at an higher Tribunal : so those Words have been rendered.

First, WE the Inferior Officers, or Magistrates of the City : For though the *Town-Clerk* acted his Part, possibly others of them might neglect theirs; and so be liable to a Demand, Why they had not prevented this Riot, and kept the City in better Order.

SUBORDINATE Magistrates are of excellent Use, and great Significancy, when they prove faithful to their Trusts, and attend to their Duty : That it must be a great Advantage to have such in Commission and Office, as make a Conscience of this. Though the Riot at *Ephesus* was risen to such a Head, yet the *Town-Clerk*, by his Authority, Courage and Good Sense, disperses the Rioters, and stills the Rage of the People. But when these Magistrates want either Courage or Conscience to stand to their Posts, and discharge their Trusts, the Consequences of that prove very Mischievous and Fatal: And it is highly requisite, that those who are *higher than they* should call them in *Question* for neglecting their Duty, or acting contrary to it; and punish them accordingly.

YOU have lately heard the Commons of GREAT-BRITAIN complaining of the Neglects or Misbehaviour of many inferior Magistrates, and beseeching the King, the Supream Executive Power, * *That an Account may be taken of such Justices of Peace as have fail'd in the Discharge of their Duty on the present Occasions; and that such of them as shall appear to His MAJESTY to have neglected their Duty, may be forthwith put out of the Commissions of the Peace; and*

† Ἐγκαλεῖσθαι σάσεως καὶ ἰ Σὺμμερον.

* Address of the House of Commons.

and that such other Magistrates as shall likewise appear to His MAJESTY to have neglected their Duty therein, may be proceeded against, with the utmost Rigour of the Law: That they are in Danger to be called in Question; or, to be accused of the Riots of these Days.

THIS, indeed, is the Way for the Magistrate to rise up to the Original Design of his Institution, and to be *the Minister of GOD for Good*: When those who are in Supream Authority acquit themselves, in looking after such as Act under them: Enquiring whether they be faithful to their Trusts; and calling them to an Account, if they are not: Becoming a *Praise to them who do well*, by a faithful Attendance to the Business for which they have receiv'd their Authority; and a *Terror to those who do ill*, in neglecting it: Then will *They* also be a *Praise and a Terror* to the People who are more immediately under their Charge: By which Means the Community will be kept in Order.

THE Magistrate wears the Sword of Justice, that he may make Examples of daring Offenders, *that others may bear and fear, and do no more so wickedly*: That *the Terror* extending to all, *the Punishment* may reach but a few, and *the Praise* be bestow'd on many: Which is the great Thing design'd by Penal Laws in every Righteous Government.

Secondly, NOT only WE the Magistrates, for not preventing, or sooner suppressing; but WE the Inhabitants of the City, for stirring up and fomenting this Insurrection. The *Ephesians* are in Danger of being complain'd of at the Emperor's Court, as a Factious and Seditious People. A *Quo Warranto* may be brought against us, and our Charter taken away: For under the *Roman* State, the City was liable, not only to be Fined, but

but to lose their *Roman* Liberties, for Sedition and Faction: And, in some Cases, the Punishment was Capital.

THUS amongst us the Commons have humbly besought His MAJESTY, That he would * be graciously pleased to give Directions to the several Magistrates throughout his Kingdom, That the Laws now in Force may be put in a speedy, and in the most vigorous Execution, against all such Persons as shall be found any way concerned in the *Rebellious and Tumultuous Riots and Disorders* which have been committed, and are now carrying on—— And that, a strict Enquiry may be made to discover the Authors and Promoters of them, so as they may be brought to *Condign Punishment*. And since that, the whole Legislative Authority have Enacted, That the Rioters, whom they have describ'd, shall be adjudged Felons, and shall suffer Death, as in Case of Felony, without Benefit of Clergy. Such is the Magistrates Conduct on this Occasion, and such Danger are the Rioters in, by Means of it.

I SHALL now Conclude with some Practical Improvement of what has been offer'd to our Thoughts.

First, WE may learn from hence, *The great Instability and Changeableness of humane Affairs*; and the uncertain Condition of Cities and States, how flourishing soever they may be for the present. The great City of *Ephesus* seems to have enjoy'd a perfect Peace till it enters into the Head of a single Man (*Demetrius*) to disturb its Repose, and put all into Confusion: For one Sinner may destroy much Good. He no sooner enterprizes the horrid Design, but so far succeeds, as to cause universal Disorder and Trouble. As to ourselves, How happy were we in the safe and peaceable Accession

* *Ibid.*

on of His Majesty to the Throne! we were surpriz'd to observe the Serenity and Calm that we some Time enjoy'd. But in how short a Time does the Spirit of Rebellion break out! And how much Confusion and Trouble has the Wickedness of some Men occasion'd in many Parts of the Kingdom! Such is the Instability, such the Vicissitudes of humane Affairs! Thus we are taught to be expecting Disappointments and Changes under the Sun: Not to presume that our *Mountain shall not be removed*: Or, that the Prosperous Circumstances we are sometimes in, will always be the same. We are taught not to take up with any Place on the Earth, whatever the Advantages of it may be, as our *Resting-place*; but to be *looking for the City that has Foundations*, whose happy State is unchangeably durable, *whose Builder and Maker is GOD*: And to be laying up our Treasure in the *Kingdom which cannot be mov'd*, that our *Hearts may be there also*.

Secondly, LET us be careful to moderate and govern our Resentments under all that we suffer from our malicious Enemies. It is not possible that Human-Nature should be free from all Resentments upon such Occasions as these. The Treatment we meet with is very Unreasonable and Brutish, and therefore very provoking: But while we resent as *Men*, we should be careful to govern our Minds as *Christians*. Let us watch against all inordinate Thirst after Revenge, and against being provoked into an Hatred of the Persons of our Enemies; for we are to *love* them still. Let us not curse them in our Hearts; for we are to *bless* them *who curse* us. Let us see that we have it in our Inclination to do them Good, if we shou'd ever have Opportunity for it; for we are to *do good to them who hate* us. More particularly,

Matth. 5.
44.

Thirdly,

Thirdly, LET us Pray for our Enemies. This Lesson our Lord has taught us by Command and Example both. By Command, * *Pray for them which* ^{*ibid.*} *despitefully use you.* By Example, For when he hung on the Cross, and was receiving the most provoking Affronts, and suffering the most brutal and barbarous Indignities from his Enemies; yet He prays for them in these Words, *Father* ^{*Luke 23.*} *forgive them*; and He pleads for them too; ^{*for 34.*} *they know not what they do.* In like Manner did the Protomartyr Stephen pray for his Murderers: He kneeled down and cried with a loud Voice, *Lord* ^{*Acts 7. ult.*} *lay not this Sin to their Charge.* Let us likewise pray for our Enemies. While they are endeavouring to pull down our Houses about our Ears, let us endeavour to draw down Blessings on their Souls: While they are thirsting for our Blood, let our *Hearts Desire and Prayer to GOD* for them be, *that they may be saved*: And, in order to that, that he would bring them to a better Temper of Mind: Cause them to see their Error, their Folly, and their Wickedness; and give them Repentance and Pardon. Some of these very Men may be remarkable Converts, and we and they may meet in Heaven for all this. Christ prayed for his Murderers, and some of them were converted in ^{*Vide Acts*} Answer to his Prayer. Stephen prayed for his; ^{*2. v. 23.*} and Saul, *who was also consenting to his Death*, was ^{*comp. with v. 37. 38.*} converted after it. Here's great Encouragement to us to pray for our malicious Enemies: And by such a Practice as this, we become *the Children of our* ^{*Mat. 5. 45.*} *Father which is in Heaven. i. e.* we approve ourselves to be like him, *who maketh his Sun to rise on the Evil and the Good; and sendeth Rain on the Just and the Unjust.*

Fourthly, LET us do all that is in our Power to assist and serve them whom our Enemies strike at, through our Sides. They do us the Honour to
 D publish

publish to the World, how much they account us in the Interests of the present Government; of the King and his Family, and a Set of Wise and Illustrious Patriots. For this they pour forth their Fury upon us, letting our Friends and Enemies see how far the Men of our Perswasion are, from assisting in these Rebellious Riots: Which are design'd to weaken the Hands of our Governours, as well as ours. Let us then come in to their Help, and assist them with our Prayers, our Purses and our Persons. With *our Prayers*, this Way the poorest Peasant may assist the greatest Prince: Let us be earnest with G O D, that He would give them all that Wisdom, Courage and Grace that may be needful for them. Let us chearfully help them with our *Purses* too. If the Exigency of the present State of Affairs should make it necessary that we should cast into the Publick Treasury, more than of late we have done, let us as readily give what is legally demanded, as we would lay it out in any other Way. We are also to help in our *Persons*, if ever there should be Occasion for it: And let us, by no Means, so far resent the uneasy Restraints we lye under, as upon that Account, to withdraw our selves from any Service we are, notwithstanding, capable of: It is a Time for us to expect the Returns of Honour, Justice and Gratitude.

Fifthly, and Lastly, L E T us bless G O D who has put it into the Hearts of our Rulers to espouse our Interest in some measure, and make us a kind Amends for what we have lately suffer'd. We are pleas'd that our Places of Worship will be Re-built for us, that full Compensation will be made for our Damages, and this without the Expectation of any unreasonable Returns from us. We are pleas'd that such a Concern has been shown for our Lives and Properties, as make our Enemies run the greater

greater Hazards, if they will dare to proceed as they have begun. Now what We are, with so much Reason, pleased with, we are oblig'd to praise GOD for: *This comes from the Lord of Hosts, who is Wonderful in Counsell, and Excellent in Working; and who can and will fulfil all his Pleasure, while we are hoping, that his Thoughts are Thoughts of Peace; and not of Evil, to give an expected and desired End.*

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